THE FLOWERS COLLECTION
G.W. Johnson

NORTH CAROLINA CHRISTIAN ADVOCATE.

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ORIGINAL.

For the N. C. Ch. Advocate.

Rev. F. A. Mood.---et "Vox" populi.

[illegible] introduction of Rev. F. A. Mood, in answer to "Vox's" article upon "Conference Boundaries," has been read, and I am just as much surprised at his misconception of my whole meaning, as he could possibly have been "pained" at the spirit of the article in question. It would seem that a graduate of a southern college, who had traveled over a large portion of the other hemisphere to learn how to save souls (?) and had reached that decidedly envious position of being a P. E. in the Methodist Episcopal Church South, ought surely to understand the meaning of a common-place writer!—But great men are liable to err; for "*Errare est hominum*."

The Rev. gentleman seems to fear my pugilistic proclivities, and says, "I am not the man he would wish as an opponent in discussing this Boundary question.

From what remark does he draw this latter conclusion? I presume it is from the phrase, "I am for war;" which is sufficiently modified by an appended phrase to show any sensible man, that I simply meant a discussion upon the subject.

But Mr. Editor, he gets into you about a *fret* for partially endorsing my article and character. Please whisper into his ear, that the character of "Vox," can be endorsed by a thousand men in and out of the State of North Carolina, as honorable as any man in the S. C Conference or State. But why this misconception of my meaning, to say the very least of the matter? And why the dark coloring put upon that article? Have I been guilty of lying? Just let the Rev. gentleman say so, if he chooses, and then to the proof. I am willing to admit that some things in the article of Vox were expressed in strong language, but it by no means follows that they are false.—What member of the whole "160" can put his hand upon his heart and say that he is the man, in individually to whom Vox refers? If so, "let him speak, for him have I offended."

As to the import of the words "meanly," "dastardly," I suppose Vox understands them. The radical import of "meanly," is "without dignity." And, if there is any dignity in the conduct of the S. C. Conference towards that portion of her territory which lies in North Carolina, I hope the Rev. gentleman will make it apparent.

Is there any dignity in the Agent of Spartanburg Female College, leaving his own State and going into the immediate vicinity of the Carolina Female College, when that institution was nearly crushed to death with a heavy debt, and carrying off between $400 and $600 for the support of the former college?

Is there any dignity in giving the Revs. David Brandle and Alex. Stanley, two good, pious, local preachers of North Carolina the pitiful sum of $3.00 for the two, to support them and their families through the whole of 1859; and then to give two other preachers, from the State of South Carolina, this year, the sum of $1,229, to do the same work? And yet we are told that the South Carolina Conference cannot act "meanly," i.e., without dignity! "*Es to Brute*." Dastardly, imports "timidly," "fearfully."

Why is the Conference unwilling to foster the institutions of North Carolina, if she is not afraid of their surpassing those of her own State, in position and popularity? And yet our opponent is affrighted at the term.

I know that many of the members of the South Carolina Conference are as incapable of acting "meanly" as human nature can be made. But the members of that religious body do not govern its action. There are certain leaders among them to whom all the others yield a most cheerful compliance—these few govern the body.

In conclusion, I am requested to ask, what became of the petition of the Trustees of the Rutherford Academy, asking the South Carolina Conference to take that institution under their care? Was that document ever presented to the Conference? The chairman of the Board of Education, says that he never saw it. Who suppressed it? Where was it put? What grounds had the Conference to reject the prayers of an institution free from debt, and numbering from 60 to 90 students, annually? Judge why, ye North Carolinians.

Why does our opponent hail from Charlotte, N. C., when the P. E's. parsonage is at Chalybe, N. C.? We suppose it is because that place (Charlotte) has sold its ecclesiastical interests to the S. C. Conference, and anticipating the intended transfer, he wishes to occupy *terra firma*, when it occurs. A wise act—at least so thinks

VOX.

March, 1860.

For the N. C Ch. Advocate.

The Boundary Question.

"VOX" AND MINISTERS OF LINCOLN DISTRICT.

MR. EDITOR:—Since sending a reply to Rev. F. A. Mood's article, I have learned that many of the preachers upon the Lincolnton District have taken umbrage at my first article, in calling them the "refuse" preachers. I anticipated such a result from the misconception of my meaning by F. A. Mood, the P. E. of that District, and especially so from the manner in which he expresses himself.

The object of this article is, if possible, to disabuse the minds of those persons who consider themselves offended, and

1st., When that article was penned, the writer did not know who all the men were, upon the District. If he had heard or read of them, he had forgotten.

2dly, They are found upon examination in the Minutes of the Conference to be the men, at least some of them, upon whom "Vox" has ever had the highest estimation. Some of them are natives of North Carolina—born and raised upamong us. I do at this point most solemnly avow that, I had no reference whatever to the present year; nor did I mean, as F. A. Mood supposes, that any of the ministers of the S. C. Conference were ever at any time *refuse* in my estimation of the men; but only so in the estimation of the Conference; and to this latter idea I still cling, and call upon the uncducated men of the Conference, to say whether that is not their conception of the matter.

Why have they never sent their D. D's. or A' M's. upon the up-country circuits? "Because," says the Conference, "they would not be supported." The assertion is not true in practice, for it has never been tried; and its theory would long since have been proved false, had the theory been tested. No, sirs, they send the less intelligent among the mountains, because, as the Conference supposes, that portion of territory is less capable of appreciating talent, in pulpit administration. A most egregious blunder!

Education is more generally diffused in Western N. C., than in any portion of S. C., outside of the largest cities. And even in the large cities of the south, general education is not to be found. Our mountain people are possessed of strong intellects, and those intellects are being developed to the astonishment of our southern preachers when they come among us.

The unwillingness of the P. E. to come upon Lincolnton District, used in connection with what I said in a former article, does not apply to F. A. Mood. The gentleman ought not to kick before he is spurred, else he might bring to pass the prophecy of a good brother in the Conference, made when his name was called out for Lincolnton District.

In conclusion I remark that, I shall pay no more attention to whatever remarks may be made by F. A. Mood, or any other man, until I have finished writing what I have to say upon Conference Boundaries. Then, all who notice these articles, may look out to be attended to. I have commenced this discussion, ("war," F. A. Mood would have it,) under the impression that, a consolidation of North Carolina Methodism, would be to the great interest of the church, and I shall not lay down my pen until the work is done. Before God, I act honestly in this matter, though, as the Editor himself has informed me, sometimes I have used imprudent words.

In the meantime, where is "Mountaineer?"—Why does he not come forward to my help, with his pen? In the former controversies on this subject, I lent him a helping hand, and now I demand the same in return.

You will hear from others soon. Mr Editor.—We intend, some time during the summer or fall to test our strength, by calling a Convention, from all the Western circuits, at some suitable place, yet to be designated.

More anon.

VOX.

Cottage Home, N. C.

For the N. C. Ch. Advocate.

The extent of the Atonement.

REASONS FOR THE DISCUSSION.

MR. EDITOR:—I have thought for some time that with your permission I would call the attention of your numerous readers to the extent of the atonement in its relations to God and man, and in its bearings upon the moral and providencial government of the universe. But at this point, I am met with the interrogatory, why discuss this vexed question? Has it any practical object? Will it do any good? Can it be of any practical benefit? But I would answer these questions by asking others. Is not all truth of practical importance?

Would God reveal any thing that would be of no practical benefit to man? This is a subject of great practical importance, and of most moment as I shall set.

1. It is of great practical importance because in it are involved the hopes and prospects of the race. It will be admitted that man can not be saved without the atonement; then the question of the extent of the atonement, involves the question of the possible salvation of every individual member of the human family. If Christ did not die for me, I can not be saved. If I do not know that Christ died for me, I do not know that I can be saved: And is it of no practical importance to me to know whether I can be saved, if there is any chance for my salvation? Now if Christ died for all men, then he died for me because I am one of all? If he died to save all men he died to save me? If he provide salvation for all, he provided salvation for me? If all may be saved I may be saved? If salvation is possible to all, then it is possible to me? But if Christ did not die for all, then for whom did he die? If salvation has not been provided for all then for whom has it been provided? If Christ did not die for all how do I know that he died for me? how do you, kind reader, know that he died for you? how does any man know that he died for him? How do we know that he died for any man if he did not die for all? And if we do not know, and can not know for whom Christ died, how can we hope for salvation? what reasonable grounds have we for hope?

Is it not evident then, kind reader, that my hopes, and your hopes, and the hopes of every other man, are involved in this question of the extent of the atonement? But is it said he died for the elect? then who are the elect? What are their names? How are we to know them? How shall we know that we are of the elect? Has God revealed it to us? Has a voice from heaven proclaimed it? Has God written on our hearts and on our foreheads by the finger of the eternal Spirit that we are of the elect? Have we been permitted to read the mystic pages of the book of fate? or have we seen our names written in characters of light upon the imperishable leaves of the book of life? We know this is not the case. Then what hope have we of salvation unless Christ died for all?

2. It is a practical question, because in it are involved the claims of Christ and the obligations of men. If Christ did not die for all, then he is not the Saviour of all—the Mediator for all, the King over all. If he is not the Saviour of all, he has no claims upon all—for faith in him—love for him—gratitude to him—or subjection to his authority. He has no claim on those he did not purpose to benefit—that he did not die to save. If they were to believe in Christ as their Saviour, unless he died for them they would believe a lie; when he commands them to believe on him, if he did not die for them, he commands them to believe a lie; if they are damned, for not believing on him when he did not die for them, they are damned for not believing a lie If it is said he has claims on them as their Creator; not if he did not create them to save them—not if he gave them being as an eternal curse—and gave them existence that they might only suffer; he has no claim on them for faith in him as their Saviour, if he is not their Saviour; no claim on them for love to him as their friend when he is not their friend; no claim on them for gratitude for what he has done for them when he has done nothing for them. Now as no one does know, or can know, for whom Christ died, if he did not die for all, then all are absolved from obligation to Christ. The law of Christ is thus abrogated, the authority of Christ annulled—the crown falls from his head and the sceptre from his hands; while his throne crumbles beneath him, and the universe is left without a government, and man without a Sovereign.

3. It is of vast practical importance because upon it depends the right which we have to preach the gospel If Christ did not die for all we have no right to preach the gospel of Christ to all. To publish a salvation to all, and for all that was not provided for all, is to publish an untruth; to preach Christ as the Saviour of all when he is not the Saviour of all, is to preach a falsehood, to offer pardon and salvation to all, when it has not been provided for all, is to deceive our fellow men. This we have no right to do. If it be urged that we preach to all because we do not know for whom it was provided, and who will be benefited by it? The reply is for that very reason we should not preach it to any, not preach it at all until we do know. For if we do, we do it at the risk of preaching the gospel to those for whom it was not designed, and of offering salvation to those for whom it was not provided. Thus presenting Christ as insincere in his offer of salvation—deceiving our fellow men, and convicting ourselves of duplicity by preaching as true, that which we know to be false; or about the truth of which we are in doubt. Besides, this offer is not ours but God's, we are but the human instruments by which he proclaims it. And though we do not know for whom it was provided he does; and if it was not provided for all he could tell us, for whom it was provided, he could send us to the individual, family or nation for whom it was provided. This we think he would do, and has done, and his commission is go preach to all people—"go ye into all the world and preach the gospel to every creature."

ARMINIUS.

Raleigh, N. C., March 22nd, 1860.

For the N. C. Christian Advocate.

Not at His Post.

Sitting just now in a telegraph office at W——musing on the propriety of writing a piece for the Advocate, and fitfully feeling about with thought-fingers for a subject (like you Editors often do) I was attracted by the long continued ticking of the telegraph. On inquiring I learned that my polite friend, the operator was for some cause absent from his post and the operator at the other office were earnestly "calling" him that they might send a message. His "answer" was necessary before they could consistently commit the dispatch to the inspired wires. Though he came in very soon and discharged his duty promptly, yet I caught my subject from the incident. "Not at his post" is the reason of many a trial, loss, or disaster in this mucor'ous world.—Peace, hope, love justice, wealth, health, character, life, anything that is dear to the heart might have depended upon the few words dotted upon that narrow strip, and a few moments' remissness might have proved fatal to either. He knew not how momentous the intelligence might be, yet was he "not at his post." I mention this not as a censure to my friend, but as an illustration of soldier negligence upon the part of those whose positions do more certainly involve the interests of others, to a vast extent. "Not at his post" was the cause of the terrible eclipse of the Sun of Austerlitz by the eclipsing clouds of Waterloo. "Not at his post" has been shrieked at midnight in three volumes of the unwary sentinel, by lips of blood—by hearts of agony and despair, still "he sit sadly for death to start!" Inundating or raging flames consume life's treasures, hopes and all. "Not at his post" has made bankrupts, blasted reputation, drawn daggers, kindled conflagrations, crushed much innocence, broken noble hearts and dug graves that are wed-like than pokers of gold. "Not at his post" is dangerous with any one whose work is worthy of an honest heart, but by far most horrible with those to whom are entrusted to a great degree the interests of the immortality of friends. "Not at his post"—with these, creates rejoicings amid the black-winged legions of the foes of man, when in their greedy rage they flood the rained soul with the burning tide of woe. In Heaven, from the mercy seat great messages are spoken—the faithful throngs stand ready for their glorious work—the Ministers on earth are needed and are "called" to learn and then deliver what the skies would teach—but they also! two often, are "not at their post"—the message dies, the work of angel and a deed of grace by God is lost unto a deathless soul—and at the last a piercing cry from that poor soul shall bring the awful charge upon the preacher's startled ears—"I'm lost because you were not at your post."

A. W. M.

March 21st, 1860.

For the N. C. C. Advocate.

Trinity College—Snow Hill Circuit.

My recent visit to the Snow Hill circuit resulted in raising $800 for the college. If this sum nobly said were given by the friends at Rainbow Hill, Bethel and Oconeechee Chapel. I was glad to find that there are several young men in the college from this Circuit, and that those who are room mates with the college operatives, and are patronizing the institution by sending their sons, were among the most ready and liberal contributors. The amount which I received, when added to the sum previously given to Bro. Andrews, one of the former agents, makes about $900 given by the brethren and friends on the circuit. This is a little below the average that will be necessary from the circuits and stations in order to complete success, but I hope some of the larger circuits will make it up by a surplus, or some of the good brethren of Snow Hill circuit who expressed a deep interest in the case but are not *one* in circumstances to give, will find themselves able to contribute before the close of the year. I should like the last named method of keeping up the pleasant acquaintance formed with many who did not give, and thus bring this noble little circuit into line as "one of a 1,000"—$1 mean.

I take this occasion to thank the friends for their contributions and kindness, and especially Bro. Bailey, the Pastor for the promptness and cordiality with which he gave me all necessary aid in visiting the churches and becoming acquainted with the people.

N. H. D. WILSON, Agent.

Greensboro, N. C. March 20th, 1860.

For the N. C. Christian Advocate.

"A Good Omen."

It is said—on good authority—that Bishop Atkinson, while on his round of Episcopal visitation, in Beaufort county, some weeks ago, actually preached and administered the Lords supper in a Methodist Church—on the Bath Circuit. May we not hope that this is an omen for good, a step in the right direction. For certainly the good bishop, and priest of the Parish, act on the golden rule—"do unto others as ye would that they should do unto you." We take that for granted of course, could not be so wicked as to judge otherwise. May the time soon come, when all christians will recognize each other as *brethren*.

H.

Washington, N. C.

For the N. C. Christian Advocate.

"Lue"--To "North Carolinian."

NORTH CAROLINIAN, *Dear Sir*:—You have evidently bade me a final adieu in no very pleasant mood. That is not very kind in you, for though I said some things rather peppery, you knew very well that I did not intend to be offensive, and that I never dreamed of being personal in any of my allusions. I fear you justify the hard saying, "that the North Carolinian will either be victorious or mad." You have been so good as to infer my sex, and have given me a most handsome name; I avow nothing in this respect, you may make your own inferences, and [illegible] some gal[illegible] accordingly. In your remarks to [illegible] much for me; for I have never read Mrs. Partington, and hence do not know whether to laugh or cry. You never wilfully adopt the misprint of "pills" for pills, and sniff at "bantling, &c." as if it fitted you. All this is to be regretted, for it shows you have lost your temper.

My position is that North Carolina neither cultivates, nor desires great men. I do not mean good men, but great men. Now I insist that the women have a right to be heard; for the world as quickly recognizes greatness in Ministresses in any other class of men; and the estimate the world places upon preachers is not ignored by the Bishop and his Council, nor by the Conference generally. Natives of North Carolina are given in almost every other State; they are giants, in trade, law, medicine, divinity and every other pursuit; but I affirm that the history of this State, in spite of the rosy Revolutionary researches of Gov. Swain, and the very *disparital* History of Hawkes, is a dry story. And it must be admitted that a history, that the eloquence of Wheeler, raciness of Swain, and the beautiful fairness of Hawkes, cannot make readable, is a dull subject. What notice do these noble histories take of Methodism; does it appear as a leading element of society or as any thing? An examination will perhaps be refreshing to some who believe in denominational amalgamation. Massachusetts has her Hancock, New York her Hamilton, Virginia her Washington, South Carolina her Calhoun, and North Carolina her Gaston. Yes, Gaston is her boast, her crown jewel. Yet Gaston, if consistent, boasts of Methodism as a heresy from hell, and all marriages solemnized by Methodist ministers an unholy force.

North Carolina has ever been equal to great men. Time, circumstances do not make men, the man must be great without them; but circumstances must display your man and this State rather easy to afford no such circumstances. Cornett came down here with the trumpet blast of a nation; we heard him readily, and declared he was not so very great after all. Gen. Jackson was opposed, but our policy [illegible] Gaston is a political gentleman, he is a lion.

But the North wanted a great man, they planted forests, gave up a good soldier for him to go on his war-crest hide with a sceptre, mighty in wisdom and eminent oppinions, and he was finally granted to, but [illegible] North Carolina. Do you think this is humiliation? It is, with [illegible] you [illegible] to great, rest [illegible] see. Is his Washington [illegible] great? let him publish it, if he dare. But he was growing and though rather old, could have made a great man. The Athenian assemblies were the land upon which Pericles hewed such [illegible] Every man [illegible] great [illegible] Hamilton would never [illegible] the hundred million land [illegible] We [illegible] they which [illegible] make. Well, you say, let them alone and be great. But how can they? Where is the opportunity. Can a man hold a great battle with a thousand men, or preach a great sermon to a hundred people? Yes, you say, he is great if he ever travels were dreamed. He stands neither great under such circumstances, say. Let me remind historians call the battle of Concord Court House, about, if they wish to prove what some have already supposed, their belief in common sense; let the papers tell how one of our ministers preached a great sermon to no hearers, people, and see how the other papers will copy it, and send it on till it is read all over Europe. But I digress without great occasions [illegible] Humbleness and usefulness any where, but great necessity on great occasions. If a man does not demand the occasion, then we can have grand battlepieces and startling poems only. But we have such great occasions sparkling some pretending lions, nauseating [illegible] in [illegible] cause. But how are they used? They make some knowing of his momentous till perhaps she may be before.—Can he prove a great [illegible] in that time? It may, and may never not say. Time will decide. One [illegible] is [illegible] good [illegible] To be really great it must be prepared for the very place, time of its display. A great missionary or a great [illegible] but as Christians I believe they sometimes have to be spoken after the people manner. This leads to a question to cultivate greatness! If one begins to make a mark, do you not hear the warning cry from all quarters, "be humble?" What does that mean? Do not show your talent, look just like you did not know you had any. That is the practical effect, whatever the meaning may be. Men should be humble, but not hypocritical. Let the lion have and show his mane, his paw and his roar, otherwise he will be an ass for me.

Now, "North Carolinian" I have not the most remote idea who you are, and do not care to know. But I meant nothing unpleasant by calling you Old Rip Van Winkle, and I tell you so only because I hoped you would keep the field. Come back, and I will hereafter call you "pet names, dearest."

I. U. E.

For the N. C. Christian Advocate.

A Good Sign.

The Ladies interested in the success of Trinity College.

On returning from my last tour, I received a letter from a lady—a highly valued personal friend, and one of the most intelligent, pious and useful daughters of the church—containing $10 for the college, and expressing her interest in its success and the grounds upon which she gives, in the following appropriate language:

"DEAR BRO. WILSON:—Enclosed please find ten dollars which you will appropriate to the benefit of Trinity college. The small amount received annually as the interest of my *hard earnings* might cause many who know my circumstances to think the above sum too much to give to any one cause. But it is my Lord's money, and I dare not keep back any part of the price, lest in the day of final reckoning I be not able to give a *faithful* account of my stewardship. Hitherto the Lord hath abundantly blessed me with food and raiment, health and *kind friends*, and for the last thirty years in a considerable degree with his sensible presence. Thus far I have found him faithful in assuring me I shall lack no good thing, and I will trust him to the end."

In behalf of the College and the church of the present and coming generations, I thank you, my sister, for your donation, and for the letter which accompanies it. The same reasons should prompt hundreds to give, and if your spirit could pervade the hearts of the mothers, sisters, and daughters of the church they would send donations to the college till a handsome sum would be contributed by them. Who will be the next to follow this good example? If you please, let at least one hundred try to be first in this good work, and thus $1,000 will be raised, and the pious feel happier for their liberality. Let the ladies undertake in earnest to help us, and the prospect of success will brighten, while your brothers and sons will be blessed by the institution and in turn be made a blessing to the church which we love, and for whose prosperity and usefulness we should all labor, pray and give.—Please address me at Greensboro N. C. and send any sum you may be able and willing to give.

N. H. D. WILSON, Agent.

SELECTIONS.

Extravagant Women.

We have a word to say on the subject of women's extravagance. It is true it is simple talk among our newspapers, and if our women are not reformed in this respect, surely printer's ink will not be to blame.

That extravagance in womanly dress and style of living is fast becoming a national evil, cannot be doubted. But are our women to have all the censure? Is this vice a vanity, of excessive waste of money, to be charged on them alone? So the most of our editors seem to think. But there is another side to this question and the plain fact is simply this: that men are just as much to blame as women. Men can correct the evil to a large extent, and they will correct it whenever they see the extreme importance it is destined to assume. Women never do serious harm to society unless men are induced them in it. Naturally they are powerfully influenced by us, and all their instincts, as well as the conventional rules of life, prompt them to submit more or less to that public opinion which men create. They are not an independent fraternity, a private parliament, to organize and execute measures and laws for the control of society, nor do they ever attempt it, except in extreme cases as social discomfiture. Case [illegible] society be, are women are [illegible] to the influence to the will of the [illegible] men generally. It should be general authority, and hence, as soon as men determine to cut this dodge, it will have a check.

The fault is mainly with the men. Women dress mostly to please them. There are exceptions, of course but the vanity of the male and female is equally as much to blame for the origin of the extravagance as the vanity of women, and men more to do with its support and increase. If women are freely supplied with money, and men do not find fault [illegible] of [illegible] nothing is more certain than wasteful expenditures. Now, men [illegible] let us reform our own personal tastes and habits, and meet a little plain dealing with our own hearts, we shall have a moral power enough to restrain the love of show and splendor in our women.—*N. O. Advocate.*

Quarterly Review for April—A Liberal Position.

THE Quarterly Review for April is in press, and will be issued in due time. Its table of contents is very inviting. The first article is upon of Extemporaneous speaking—being a masterly paper on Bunyan; Art. II. Rise and Progress of Moral Philosophy; Art. III. Theodore Parker and Parkerism—a review of Dr. Morris, a late work on the subject, by the Rev. J. E. Edwards; Art. IV. The Prophet's Servant; Art. V. The Rev. Jeremiah A. Dow, late D. D., late Bishop Andrew's pastor and the utterances of that great man; Art. VI. Evangelism; Art. VII. The Classic Localities of our land; Art. VIII. Bible Revisers; Art. IX. Notes and Correspondence; Art. X. Repository. These last articles contain a vast amount of interesting and valuable information.

As yet the issue of January are not all taken, a matter which we regret, as it contains many valuable articles, which should be carefully read.—We propose to allow each preacher who may act as agent *Fifty Cents* premium for every subscriber he may procure for the present volume. The subscription price of the work is $—. If the brethren will interest themselves, and send us additional subscribers, with the cash, they can retain fifty cents, sending us one dollar and a half.

Now who will lend a helping hand, and aid in the circulation of this valuable publication? We can supply a large list of subscribers with the January number.

Brethren, let us hear from you speedily.

J. B. McFERRIN, Agent.

"It Won't Do."

Did you ever relieve a brother in distress and bring gladness to his heart and happiness to his fireside? If you have not, you know nothing of one of the greatest joys of life. "It is more blessed to give than to receive."

These were my thoughts a few days ago, as I chanced to hear of an aged hospital, with but few of this world's goods, who approached a worldly brother Baptist to borrow a small sum of money.

Bro. A.—"I want to borrow —— dollars for ten days."

Bro. B.—"I will let you have it at 2½ per cent, per month."

Bro. A.—"I only want it for ten days."

Bro. B.—"I must have 2½ if you keep it only two hours."

Bro. A.—"That per cent will do to live by."

Bro. B.—"Yes, I can afford to live at that rate."

Bro. A.—"But it won't do to die by, my brother."

"Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" "He that hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him."—*Baptist paper.*

STEVENS.—A New York newspaper, entitled life Illustrated, gives a portrait and biography, in a recent number, of the editor of the Advocate and Journal, from which we learn that Dr. Stevens was born in the city of Philadelphia, January 17, 1815, and is now consequently, in his forty-seventh year. He began preaching at a very early period—one three years before he had reached twenty.—*Western Christian Advocate.*

"I am not Ready to Die."

A young mother lay upon her couch, unconscious of the fact that the not thereafter swiftly passing through the web of life, and that its gaudy colorings and rich scenery were soon to be rolled up and laid away; that in a few brief hours it would be said of her part in life's gay drama, it is finished.

I had seen her in health, when husband and little ones tenderly encircled her, when promise of long life and domestic happiness lent enchantment to every plan, and vigor to every purpose. I had seen her preferring the festivities of the ball-room to quiet home joys, intrusting her children to the cold care of hirelings, while her own attention was engrossed with etiquette and fashion. I had seen her when the spirit was teaching her the vanity of earthly pleasures, and opening before her darkened mind the reality and beauty of the heavenly world; when, in lightness of spirit, she wept over her life of folly, but could not give up its fascinations; and, when called upon to pause in her reflection and deep sorrow by the death of a favorite child, she had resolved to lead a new life, and connect herself with the Church.

But, alas! how fleeting—like the shadows that flit along the plain—her repentance was but the sudden gush of childhood, her resolutions solution like footprints upon the sand. She failed to entertain the definite object in view, which pointed to some to my friends, she had loved to glean. She neglected to exercise nearing care over a child.

Now, behold, I did not meet her. Then how changed the scene! The hall of a village church was tolling the funeral knell. I joined in the services. At its close, I was in company with the mourners were permitted to take a last view of the departed. Thursday the young mother in the coffin of death. Her life had not changed. In one bed contrast her violently and reason slept. During a brief interval of delirium she earnestly inquired of her physician:

"Am I in danger?"

Replying rather in the affirmative, she exclaimed in earnest:

"*O, I am not ready to die! Save me if you can! I am not ready to die!*"

These were her last words. Delirium succeeded, and she had no opportunity to exercise consciousness to God or faith in Christ. Sunday she had called and been refused mercy! The agent had fastened upon its flight. In a dull hour the breath of her life!

O reader! O young reader! there is an hour when the Spirit calls—calls for the last time. You have received this gracious call. Have you listened? Have you accepted? Or have you said, "to-day was for that thing, to-morrow I will bow to your entreaties, seem?" Be it so, perhaps if the cries of mourning friends be wrung with regard by your last words, "O I am not ready to die!"—*Sunday School Times.*

The City of Gold.

"*And the City was pure Gold.*"—Rev. xxi. 18.

Full many a furlong over the sea,
Lo! I see the dim country,
Enfolded in clouds and obscurity,
Like the City of Gold.

Oft is it visible, when the sky is still,
And the calm waves shine like a silver rill,
While my breast is full of its wonders thrill,
I see the City of Gold.

And my heart will swell, as mirrored I gaze,
On the crimson light which wounds its rays,
And think of the peaceful and happy days
Of the City in the City of Gold.

For though the departed in shrouds are bound,
And cast in the dark sheet are wound,
And laid by the loved under the ground,
Far away from the City of Gold—

Yet a day will come, when a trumpet clear
Shall waken to life across the dead the sleep;
For God, for each one doth a record keep
In the City of Gold.

Oh! live so, that when from the burning skies
The summons shall come for the dead to rise,
Refreshed and renewed, then may we open thine eyes
On the City of Gold.

For God hath prepared an eternal rest
For the ransomed, whose names are enrolled
With the blest,
And those shall rest calmly on Christ's holy breast,
In the City of Gold.

Fashionable Friends.

The hardest trial of those who fall from affluence and home to poverty and obscurity, is the discovery that the attachment of society to which they devoted more patience, e'ssed to gain the crown only, or was a mercenary submission. Sometimes, doubtless, it is well to learn that those frivolous followers of the world are not those whom they have formed; but they were Corpse them. This leave the kitchen when the dishes are empty. The parasites that cluster about the favorite of fortune, to gather his gifts and claim by his side, longer with the sunshine, but scatter at the approach of a storm, as the leaves cling to the tree in summer weather, but drop off at the breath of winter, and leave it naked to the stinging blast. Like swans settled down for a banquet, and suddenly scared by a noise, how quickly, at the first sound of calamity, these superficial earthlings are speeds on the lee shore!

But a true friend sticks to the centre, and is for all times. Change only reveals him more fully, and binds him more closely to us. There are more examples of unmitigated adoration, more deeds of silent love and magnanimity than is usually supposed. Our misfortune bring to our side a host of friends, before unknown. Benevolent impulses, where we should not expect them, in modest private, exact many a spot of beautiful wonder, amid plaudits of angels. And upon the whole, fairly estimating the glory and the loss, and the actual and possible prevalence of the friendly sentiment, we must cheerily strike the lyre and lift our voice to the favorite song, confessing after every complaint to an old theft,

"There is a power to make each hour
As sweet as heaven designed it;
Nor need we roam to bring it home,
Though few there be that find it;
We need too high for things close by,
And lose what nature kind put us:
For life hath here no charm so dear
As home and friends around us."

North American Review.

Advantages of a Parsonage.

1. It is a direct benefit to the church and society, in giving them possession of a common interest. All know how important it is for each religious society to own a house of worship, rather than to pay some public room, or rent a house belonging to another society. So with the parsonage. It creates and cherishes a common interest of great value, and the better it is, and the better cared for, the more will it help the society. This advantage itself abundantly compensates for its expense. Indeed, every way it is an economical provision.

2. It gives the pastor and his family a home. What family is willing to be without a home?—Why should all others have homes, and the pastor none? It is wrong and absurd.

3. It conduces greatly to the health and efficiency of the pastor. To have a home, a suitable house, library, etc., must of course have great influence on any minister, saving him a multitude of cares, anxieties, inconveniences, and expenses. Where there is a good parsonage, well cared for, you may expect to find a cheerful, active efficient pastor, and a prosperous church and society.

Reader, have you in your church and society a good parsonage.—*Morning Star.*

Dr. King's Labors at Athens.

Rev. Dr. King writes to the American Board from Athens, Dec. 20th:

"Believing that the years of my pilgrimage on this earth are nearly numbered, I have been laboring, I think I may truly say, with all my might, to finish the work which God in his providence has given me to do, and be ready for my departure from this world. In addition to my regular service in Greek, on the Lord's day, and the distribution of the sacred Scriptures and other books as usual, I have been occupied with the preparation and printing of five volumes of my own writings, one in French, and four in Modern Greek. These five volumes I print at my own expense, (it amounts to a considerable sum,) and the preparation of them for the press, copying, correcting, &c. has cost me a great deal of labor. I have performed it cheerfully, however, with the hope that they will be useful to many in these regions, after my decease.

"With regard to books distributed by me during the present year, I have sold, I believe, about a single hundred copies of the New Testament in Modern Greek, and sold and distributed, in Athens, and its immediate vicinity, about [illegible] copies of the Ten Commandments. Several [illegible] as well as various individuals have been supplied not only with the sacred Scriptures, but with various other books moral and religious. I have just printed another five thousand copies of the Commandments, and have in the press a new edition of Baxter's Saint's Rest, in Modern Greek."

In addition, upon charges on which it was announced that he had been unexpectedly summoned to appear before the judicial authorities, he says, was expected to come on in February.

Anti-Revival Water.

The London Quarterly Review has a critical review of the great Religious Revival of the present day. In a note the Review states that in Ireland the Roman Catholic priests denounced the Revival. Many advised their flocks against this new work of the devil, and represented it as an alarming contagious disease. They blessed charms and bottles of holy water, and sold them to the people to prevent them from 'catching it.' One [illegible] sold five pounds in a month, and another sold seventeen pounds in a few weeks. A poor peasant had bought a bottle for a shilling, stood in the minister's room while he was at prayer, and shook the bottle over his head, to prevent him from taking the 'prevailing epidemic.'

The opposition of the priests is easily accounted for. The number of converts from Popery is reckoned by thousands, and if the work goes on, who can tell to what these things will grow.—There is nothing more fatal to the spread of Popery, than the revival of religion under the power of the Holy Spirit. But is it not amazing that in this age of the world, there can be in civilized Europe, outside of Italy, a race of people so degraded as to be imposed upon by such trickery as these priests resort to in selling to the ignorant little bottles of "holy water" to prevent them from catching the revival!—*New York Observer.*

Old Man and New.

Matthew Henry gave a course of many sermons on "Put off the old man—Put on the New," of which the following is a sketch—

1.—Put off pride, and put on humility.
2.—Put off passion, and put on meekness.
3.—Put off worldliness, and put on contentment.
4.—Put off contention, and put on peaceableness.
5.—Put off murmuring, and put on patience.
6.—Put off melancholy, and put on cheerfulness.
7.—Put off vanity, and put on seriousness.
8.—Put off uncleanliness, and put on chastity.
9.—Put off drunkenness, and put on temperance.
10.—Put off deceitfulness, and put on honesty.
11.—Put off hatred, and put on love.
12.—Put off hypocrisy, and put on sincerity.
13.—Put off bad discourse and put on good discourse.
14.—Put off bad company, and put on good company.
15.—Put off security, and put on watchfulness.
16.—Put off slothfulness, and put on diligence.
17.—Put off folly and put on prudence.
18.—Put off fear, and put on hope.
19.—Put off a life of sense, and put on a life of faith.
20.—Put off self, and put on Jesus Christ.

Incidents of the Irish Revival.

The following from our foreign files have not met our eye in any American Journal—

FERVEL VISITATION.—Some young persons agreed to play "revival." One was to fall down and pretend to be seized by the Spirit, while the others should run and call some persons who were in the neighborhood to pray over him. The unfortunate youth was held down to begin the blasphemous game—he fell down, but never to rise again; on the spot he gave up the ghost—a second Ananias, who not only sought to lie, but lied to the Holy Ghost!